301 word is usually given to all the hard, stiff objects worn by Brazilian
324 Indians in the artificial lower-lip hole, except for the botoque which differs from the tembetá in shape and size (cf. Baldus and Willems 33-34 and 218). [Fig. 7 appears here.] It is true that the Tapirapé
[192] are unfamiliar with this word and speak only of itachinga, "white
[135] stone," when they point at this quartz ornament. I was told by them that the raw material is found "in large quantities" in a stream they call Tochypíá, which flows several days' journey northwest of Tampiitáua, near Moytáua, the Tapirapé village abandoned in 1932. The specimen I saw (Fig. 7) measured nine and a half centimeters along its full length and four and a half centimeters around the slender part, while the thick part was ten and a half centimeters all around and three and a half centimeters in diameter. It was the only specimen extant in Tampiitáua, and Kamairahó, in whose possession it was, did not want to let me have it at any price. This shows the importance of this ornament in the life of the tribe. Since the tembetá was no longer complete, I asked the Indian Kanió to show me how it was worn. It became

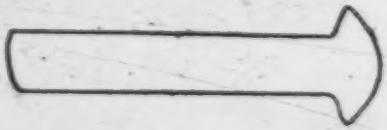

Fig. 7. Ceremonial quartz tembetá.

evident that the thicker part remains outside the mouth, for Kanió coated the other end with wax and introduced it into the lip hole (Photo. 2).

171 In Chapter 4 I mentioned the notices of João Manuel de Menezes,
301 Aristides de Souza Spinola, Fritz Krause, and Wilhelm Kissenberth concerning the existence of Tapirapé tembetá among the [109:78] Karajá. The specimen acquired by Kissenberth (2, 72 and Fig. 15) from these Indians, which he reproduces in its actual size, has almost the same length as the fragment I saw in Tampiitáua, that is to say, 8.6 centimeters, and it too is incomplete. The difference, however, lies in the fact that the broadened, convex, plug-shaped end is missing, rather than the securing piece. The latter has the shape of a T, that is to say, it is a crosspiece like those on the